CONTENTS

OF

THE CHAPTERS OF BOOK I.

CHAPTER I.

The Preface, in which the scope of the treatise is unfolded, together with the praise of Plato himself, and of those that received the philosophy from him.

CHAPTER II.

What the mode of the discussion is in the present treatise, and what preparation of the auditors of it is previously necessary.

CHAPTER III.

What a theologist is according to Plato, whence he begins, as far as to what hypostases he ascends, and according to what power of the soul he particularly energizes.

CHAPTER IV.

The theological types or forms according to all which Plato disposes the doctrine concerning the Gods.

CHAPTER V.

What the dialogues are from which the theology of Plato may especially be assumed; and to what orders of Gods each of these dialogues refers us.

Digitized by Google

CHAPTER VI.

An objection against collecting the Platonic theology from many dialogues, in consequence of its being partial, and distributed into minute parts.

CHAPTER VII.

A solution of the before mentioned objection, referring to one dialogue, the Parmenides, the whole truth concerning the Gods according to Plato.

CHAPTER VIII.

An enumeration of the different opinions concerning the Parmenides, and a division of the objections to them.

CHAPTER IX.

A confutation of those who assert that the Parmenides is a logical dialogue, and who admit that the discussion in it is argumentative, proceeding through subjects of opinion.

CHAPTER X.

How far they are right who assert that the hypotheses of the Parmenides are concerning the principles of things, and what is to be added to what they say from the doctrine of our preceptor [Syrianus.]

CHAPTER XI.

Many demonstrations concerning the conclusions of the second hypothesis, and of the division of it according to the divine orders.

CHAPTER XII.

The intention of the hypotheses, demonstrating their connexion with each other, and their consent with the things themselves.[1]

CHAPTER XIII.

What the common rules concerning the Gods are, which Plato delivers in the Laws. And also concerning the hyparxis of the Gods, their providence, and their immutable perfection.

CHAPTER XIV.

How the hyparxis of the Gods is delivered in the Laws, and through what media the discourse recurs to the truly existing Gods.——How the providence of the Gods is demonstrated in the Laws, and what the mode of their providence is according to Plato.[2]

[1] The 12th chapter is not marked in the original; but it begins conformably to my translation.

[2] The 15th chapter also is not marked in the original; and is comprehended in my translation in the 14th chapter. Perhaps it should begin at the words, "If therefore the Gods produce all things," in p. 49.

Digitized by Google

CHAPTER XV.

Through what arguments in the same treatise [the Laws] it is demonstrated that the Gods provide [for all things,] immutably.

CHAPTER XVI.

What the axioms are concerning the Gods which are delivered in the Republic, and what order they have with respect to each other.

CHAPTER XVII.

What the goodness of the Gods is, and how they are said to be the causes of all good; and that evil according to every hypostasis is itself adorned and arranged by the Gods.

CHAPTER XVIII.

What the immutability is of the Gods; where also it is shown what their self-sufficiency, and firm impassivity are; and how we are to understand their possessing an invariable sameness of subsistence.

CHAPTER XIX.

What the simplicity is of the Gods; and how that which is simple in them appears to be various in secondary natures.

CHAPTER XX.

What the truth is in the Gods; and whence falsehood is introduced in the participations of the Gods by secondary natures.

CHAPTER XXI.

From the axioms in the Phædrus concerning every thing divine [it follows] that every thing divine is beautiful, wise, and good.

CHAPTER XXII.

A discussion of the dogmas concerning the goodness [of the Gods,] and an investigation of the elements of the good in the Philebus.

CHAPTER XXIII.

What the wisdom of the Gods is, and what elements of it may be assumed from Plato.

CHAPTER XXIV.

Concerning divine beauty, and the elements of it, as delivered by Plato.

Digitized by Google

CHAPTER XXV.

What the triad is which is conjoined with the good, the wise, and the beautiful, and what auxiliaries to the theory of it, Plato affords us.[1]

CHAPTER XXVI.

Concerning the axioms delivered in the Phædo,[2] respecting an invisible nature. What the divine nature is. What the immortal, and the intelligible[3] are; and what order these possess with reference to each other.

CHAPTER XXVII.

What the uniform and indissoluble are, and how sameness of subsistence [and the unbegotten are] to be assumed in divine natures.

CHAPTER XXVIII.

How paternal, and how maternal causes are to be assumed in the Gods.

CHAPTER XXIX.

Concerning divine names, and the rectitude of them as delivered in the Cratylus.

CONTENTS OF THE CHAPTERS OF BOOK II.

CHAPTER I.

A method leading to the superessential principle of all things, according to the intellectual conception of *the one* and multitude.

CHAPTER II.

A second method unfolding the hypostasis of *the one*, and demonstrating it to be exempt from all corporeal and incorporeal essences.

[1] Such is the title of this chapter in the Greek, which is obviously erroneous. For the proper title is, "What that is which unites us to *the good*; and that it is divine faith." What is said indeed in the Greek to be the contents of this, belong to the preceding chapter.

[2] For τν φαιδρῳ it is necessary to read τν φαιδωνι.

[3] In the Greek το μονοειδες *the uniform*, but it should evidently be το νοητον, *the intelligible*.

Digitized by Google

CHAPTER III.

Many arguments in confirmation of the same thing, and evincing the irreprehensible hypothesis of *the one*.

CHAPTER IV.

A confutation of those who say that the first principle is not according to Plato above intellect, and demonstrations from the Republic, the Sophista, the Philebus, and the Parmenides, of the superessential hypostasis[1] of *the one*.

CHAPTER V.

What the modes are of ascent to *the one* according to Plato; and that the modes are two, through analogy, and through negations. Likewise, where Plato treats of each of these, and through what cause.

CHAPTER VI.

By what, and by how many names Plato unfolds the ineffable principle, and why he unfolds it by such and by so many names. And how these names accord with the modes of ascent to it.

CHAPTER VII.

What the assertions are in the Republic concerning the first principle, through its analogy to the sun; where also it is shown, how it is celebrated as the good, and as the most splendid of being. How the sun is the offspring of the good; and that according to each order of divine natures, there is a monad analogous to the first principle. And how the first principle is the cause of all beings, and is itself prior to power and energy.

CHAPTER VIII.

What Plato in his Epistle to Dionysius says the first king is. And admonitions, that the first God is discussed in that Epistle.

CHAPTER IX.

What the three conceptions are which are delivered [in that Epistle] concerning the first king. How all things are about him. How all things are for his sake. How he is the cause of all beautiful things. What the order is of these conceptions. And from what hypotheses they are assumed.

CHAPTER X.

How in the first hypothesis of the Parmenides, Plato delivers the doctrine concerning *the one*, employing for this purpose negations. And on what account the negations are such and so many.

[1] For υποθισιως I read υποστασεως.

CHAPTER XI.

How it is necessary to enter on the theory concerning *the one*, through negations. And what disposition of the soul is most adapted to discussions of this kind.

CHAPTER XII.

A celebration of *the one*, demonstrating through negative conclusions that it is exempt from all the orders of beings, according to the order delivered in the Parmenides.

CONTENTS OF THE CHAPTERS OF BOOK III.

CHAPTER I.

That after the discussion in common of the one principle of things, it is requisite to treat of the divine orders, and to show how many they are, and how they are divided from each other.

CHAPTER II.

That the multitude of unities according to which the Gods have their hypostasis, subsists after *the one*.

CHAPTER III.

How many the particulars are which ought to be demonstrated previous to the discovery of the multitude of the divine orders, and an uninterrupted narration of the doctrine of these.

CHAPTER IV.

That all the unities are participable. And that there is only one *truly* superessential one; but that all the other unities are participated by essences.[1]

CHAPTER V.

That the participations of the unities which are nearer to *the one*, proceed into more simple hypostases; but the participations of those that are remote from the one, proceed into more composite hypostases.

[1] These four chapters are comprehended in one in my translation, as they are not marked in the Greek; and I had not divided them, when this work was sent to the press, as I have done the chapters of the other books, in which there is a similar defect in the original.

Digitized by Google

CHAPTER VI.

What the natures are which participate of the divine unities, and what the order of them is with respect to each other. And that being indeed, is the most ancient of these; life, the second; intellect, the third; soul, the fourth; and body, the last. And that there are also as many orders of the divine unities.[1]

CHAPTER VII.

A resumption of the doctrine concerning *the one*, and a discussion of the biformed principles posterior to *the one*.

CHAPTER VIII.

What the two principles are of all things posterior to *the one*; how Socrates the Philebus calls them bound and infinity; and of what things they are the causes[2] to beings.[3]

CHAPTER IX.

What the third thing is which is produced from the two principles. Why Socrates in the Philebus calls it that which is mixed. That it is nothing else than that which is primarily being.[4] And how this proceeds from the two principles, and from *the one*.

CHAPTER X.

How from images also, it may be inferred, that the first thing which subsists from bound and infinity is being. How this may be demonstrated. And how bound and infinity are twofold; one order of these subsisting in being, but the other existing prior to being.[5]

CHAPTER XI.

What the triad is, which Socrates in the Philebus says is inherent in every thing that is mixed.[6]

CHAPTER XII.

Concerning the first intelligible triad in common; and how the second triad proceeds analogous to this.[7]

[1] The fifth and sixth chapters are comprehended in the second chapter in my translation.

[2] For ουσιαι, it is necessary to read αιτιαι.

[3] The seventh and eighth chapters form the third in my translation.

[4] For π, it is necessary to read ον.

[5] And the ninth and tenth are the fourth and fifth chapters in my translation.

[6] This is the sixth chapter in my translation.

[7] It appears from this account of the contents of the twelfth chapter, that a considerable part of it is wanting in the original; because nothing is said in it about the manner in which the second triad proceeds analogous to the first.

Digitized by Google

CHAPTER XIII.

What the second intelligible triad is. A more accurate account of it, as subsisting from that which predominates, from that which is participated, and from that which characterizes the mixture.

CHAPTER XIV.

What the third intelligible triad is; what that is which predominates, and is participated in this. And at the end, a discourse in common concerning the distinction of the three triads.

CHAPTER XV.

How the intelligible triads are delivered in the Timæus. And many admonitions concerning animal itself, [evincing] that it has the third order in intelligibles.

CHAPTER XVI.

Many demonstrations that eternity subsists according to the middle order of intelligibles.

CHAPTER XVII.

That the one in which eternity abides is the summit of intelligibles.

CHAPTER XVIII.

Concerning all the intelligible orders in common, according to the doctrine of Timæus. And a more accurate account of the peculiarities in the intelligible triads.

CHAPTER XIX.

Concerning intelligible forms, and the doctrine unfolding the peculiarity of them. How likewise they are four, and from what causes they subsist.

CHAPTER XX.

That also from what is said in the Sophista, it is possible to discover the three intelligible orders; viz. in that part of the Sophista, in which it is shown what *the one being*, what *whole*, and what *all* are.

CHAPTER XXI.

A summary account of what has been said concerning the intelligible triads. And admonitions from Plato that it is possible to divide them into father, power, and intellect.

CHAPTER XXII.

How in the Phædrus it is said that every thing divine is beautiful, wise, and good. What triple elements of each of these Plato delivers. And how from these it is possible to accede to the union and separation of the intelligible triads.

Digitized by Google

CHAPTER XXIII.

How Parmenides delivers the multitude of Gods in the second hypothesis. And how we should discourse about each order of them, employing for this purpose the conclusions of that hypothesis.

CHAPTER XXIV.

What the first intelligible triad is according to Parmenides. Whence he begins, and how far he proceeds, teaching concerning it.

CHAPTER XXV.

What the second intelligible triad is. How it is delivered by Parmenides in continuity with the triad prior to it. And how far he produces the discourse concerning it.

CHAPTER XXVI.

What the third intelligible triad is. And how Parmenides unfolds it through the third conclusion.

CHAPTER XXVII.

Concerning the three conclusions in common, through which the three orders of intelligibles are characterized. And how through these it is possible to dissolve the most difficult of theological doubts.

CHAPTER XXVIII.

A celebration of the intelligible Gods, unfolding at the same time the union of intelligibles themselves with the good, and their exempt hypaxis.

CONTENTS OF THE CHAPTERS OF BOOK IV.

CHAPTER I.

What the peculiarity is of the intelligible and intellectual Gods. How they illuminate imparticipable life, and are in continuity with the intelligible Gods.

CHAPTER II.

How the intelligible and intellectual Gods subsist from the intelligible Gods. And how they communicate with the intelligible Gods.

Digitized by Google

CHAPTER III.

What the division is of the intelligible and intellectual Gods according to triads. And what the difference is of these triads with respect to the intelligible triads.

CHAPTER IV.

How Socrates in the Phædrus leads us to this order of Gods.

CHAPTER V.

That it is not proper to understand the Heaven, and celestial circulation [celebrated in the Phædrus] as pertaining to sensibles; and many admonitions from the Platonic words themselves, that these are to be referred to the first order of Heaven.

CHAPTER VI.

That the supercelestial place is not simply intelligible; but demonstrations from what is delivered about it [in the Phædrus,] that it is allotted an intelligible order as in intellectuals.

CHAPTER VII.

That the subcelestial arch is the boundary of the intelligible and intellectual Gods, evinced from the peculiarities of it.

CHAPTER VIII.

Why Plato characterizes this order of Gods from the middle which it contains, and delivers the names of the extremes according to the habitude to this middle.

CHAPTER IX.

That Plato delivers the same mode of ascent to the intelligible, as is delivered by initiators into the mysteries.

CHAPTER X.

What the supercelestial place is. How it proceeds from the first intelligibles. How it is supreme in intellectuals. And how Plato demonstrates its prolific power.

CHAPTER XI.

How Plato has indicated the unknown peculiarity of the summit of intelligibles and intellectuals, and why he celebrates it at one and the same time affirmatively and negatively.

CHAPTER XII.

What the negations are of the supercelestial place. That they are produced from the divine orders. What kind of negations also designate the uncoloured, what, the unfigured, and what, the privation of contact.

Digitized by Google

CHAPTER XIII.

What the things are which Plato affirms of the supercelestial place, and from what intelligible peculiarities, he ascribes to it affirmative signs.

CHAPTER XIV.

What the three deities of the virtues, viz. science, temperance, and justice, are in the supercelestial place; what order they have with respect to each other; and what perfection each of them imparts to the Gods.

CHAPTER XV.

What the plain of Truth, and what the meadow are. What the unical form of intelligible nutriment is. What the twofold nutriment of the Gods is which is distributed from this intelligible food.

CHAPTER XVI.

Many admonitions that the supercelestial place is triadic. And what the signs are of the three hypostases in it.

CHAPTER XVII.

Who Adrastia is. What the sacred law of Adrastia is. That she ranks in the supercelestial place. And on what account she does so.

CHAPTER XVIII.

A summary account of what is said about the supercelestial place, unfolding the peculiarities of it.

CHAPTER XIX.

Demonstrations that the connectedly-containing order is in the intelligible and intellectual Gods. And that it is necessary there should be three connective causes of wholes.

CHAPTER XX.

That according to Plato the celestial circulation is the same with the connective order.

CHAPTER XXI.

How we may obtain auxiliaries from what is said by Plato of the triadic division in the connective deity. And why he especially venerates the union in this triad.

CHAPTER XXII.

What the theology in the Cratylus is concerning Heaven. And how it is possible to collect from it by a reasoning process the middle of the intelligible and intellectual Gods.

Digitized by Google

CHAPTER XXIII.

That the most divinely-inspired of the interpreters have defined the subcelestial arch to be a certain peculiar order. And that our preceptor has unfolded it in the most perfect manner.

CHAPTER XXIV.

Many admonitions that the peculiarity of the subcelestial arch is perfective, from what Plato has delivered concerning it, and from the souls that are elevated to it.

CHAPTER XXV.

What the triadic division is of the perfective order, which Plato has delivered in the subcelestial arch.

CHAPTER XXVI.

What the elevation is of souls separate from bodies to the intelligible and intellectual triads. What the most blessed *telete* is. What *muesis*, and *epopteia* are. What the entire, simple, and unmoved visions are. And what the end is of all this elevation.

CHAPTER XXVII.

How Plato unfolds in the Parmenides, from intelligibles the intelligible and intellectual orders. And what that which is common, and that which is different are, in the theology concerning these.

CHAPTER XXVIII.

How the intelligible and intellectual number proceeds from intelligibles. And in what it differs from intelligible multitude.

CHAPTER XXIX.

How divine number adorns all beings. And what the powers in it are which are symbolically delivered from the division of number.

CHAPTER XXX.

How Parmenides has delivered the feminine and generative peculiarity [of first number] in what he says concerning number.

CHAPTER XXXI.

How we may discover in what is delivered concerning number, the triadic division of the summit of intelligibles and intellectuals.

CHAPTER XXXII.

Whether it is proper to place number prior to animal itself, or in animal itself, or posterior to it.

Digitized by Google

CHAPTER XXXIII.

Whence Parmenides begins to speak about number. How far he proceeds in what he says about it. And how he unfolds the different orders in it.

CHAPTER XXXIV.

What the unknown is in divine numbers. What the generative is in them. And admonitions of these things from what is elsewhere said by Plato concerning numbers.

CHAPTER XXXV.

How Parmenides delivers the middle order of intelligibles and intellectuals through *the one, whole,* and *finite.* And what the peculiarities are of these.

CHAPTER XXXVI.

Whence Parmenides begins to speak about this order. And how far he proceeds in what he says about it. How he likewise unfolds the three monads in it conformably to what is said in the Phædrus concerning them.

CHAPTER XXXVII.

How Parmenides delivers the third order of intelligibles and intellectuals. And how he unfolds the perfective peculiarity, and triadic division of it.

CHAPTER XXXVIII.

An admonition what the union is of the three intelligible and intellectual triads, from the conclusions of Parmenides.

CHAPTER XXXIX.

How many theological dogmas we may assume, through the order of the conclusions delivered by Parmenides in his discourse concerning the intelligible and intellectual Gods.

CONTENTS OF THE CHAPTERS OF BOOK V.

CHAPTER I.

How the intellectual orders proceed from the intelligible and intellectual Gods. And according to what peculiarities they subsist.

CHAPTER II.

What the division is of the intellectual Gods. And the progression according to hebdomads in this order of Gods.

Digitized by Google

CHAPTER III.

Who the three intellectual fathers are according to Plato. What the three undefiled monads are. And who the seventh deity is, that is co-arranged with the two triads.

CHAPTER IV.

How from the writings of Plato, the procession of the intellectual Gods into seven hebdomads may be collected by a reasoning process.

CHAPTER V.

Who the mighty Saturn is, according to the theology in the Cratylus. And how he is in a certain respect intelligible, and in a certain respect intellectual. In which also, the dogmas are discussed concerning the union of intellect with the intelligible, and its separation from it.

CHAPTER VI.

What the kingdom of Saturn is. In what manner it is delivered by Plato in the Politicus. And of what it is the cause to the world, to the mundane Gods, and to partial souls.

CHAPTER VII.

What the Saturnian life of souls is. And what peculiarities of this circulation the Elean Guest delivers.

CHAPTER VIII.

How souls are said to be nourished by intelligibles. And what the difference is of the nutriment derived from different intelligibles.

CHAPTER IX.

What the orders are which the mighty Saturn causes to preside over wholes. In which also, who the Saturnian intellect is that is delivered in the Gorgias is unfolded.

CHAPTER X.

How this God [Saturn] is peculiarly called by theologists insenescible, or free from old age. And how Plato has delivered this peculiarity of him.

CHAPTER XI.

Who the vivific Goddess is. How she is the collector of the Saturnian and Jovian kingdoms. And what orders she possesses conjoined with both these kingdoms.

CHAPTER XII.

Who the third father in intellectuals is. How he proceeds from the causes prior to him. And that he is the demiurgus of the universe.

Digitized by Google

CHAPTER XIII.

Demonstrations that the whole demiurgus of the universe, is the third father of the intellectual Gods.

CHAPTER XIV.

An answer to those who say that there are three demiurgi according to Plato, demonstrating through many arguments that the demiurgic monad is arranged prior to the [demiurgic] triad, in the third order of intellectuals.

CHAPTER XV.

That Timæus especially delivers the peculiarity of the demiurgus, by calling him intellect. And that this pertains to the third of the intellectual fathers.

CHAPTER XVI.

How according to another method it is requisite to discover the peculiarity of the demiurgus. And how the demiurgus is called in the Timæus effector and father. In which also, it is clearly shown, where the paternal, where the paternal and at the same time effective, where the effective and paternal, and where the effective only are, according to Plato. And in short, in what effector and father differ.

CHAPTER XVII.

How following Timæus, according to a third method, we may purify our conceptions concerning the demiurgic monad.

CHAPTER XVIII.

A theological explanation of the speech of the demiurgus in the Timæus, distinctly evolving our conceptions about the demiurgic energy.

CHAPTER XIX.

What the second speech of the demiurgus is to divisible souls. In what it differs from the former. And how in this all the measures of the life of souls are defined.

CHAPTER XX.

A summary of all that is said about the demiurgus, following the doctrine of Timæus.

CHAPTER XXI.

Admonitions from what is said in the Cratylus, that Plato attributes fabrication to Jupiter.

Digitized by Google

CHAPTER XXII.

Admonitions from what is said in the Cratylus of the fabrication of Jupiter. In which also the concord is demonstrated of the theology from names, with the arrangement of the demiurgus in the Timæus.

CHAPTER XXIII.

Admonitions of the fabrication of Jupiter from what is demonstrated in the Philebus. In which also it is shown, what the royal soul, and the royal intellect are.

CHAPTER XXIV.

Demonstrations of the same thing, from what is said in the Protagoras about the political science.

CHAPTER XXV.

An argument shewing that Jupiter is the demiurgus and father of the universe[1] according to Plato, from what is said in the Politicus concerning the twofold circulation [of the universe.]

CHAPTER XXVI.

Admonitions of the same things, from what is said in the Laws concerning analogy, viz. that it is the judgment of Jupiter.

CHAPTER XXVII.

How Jupiter subsists according to cause in animal itself, and how animal itself is in Jupiter.

CHAPTER XXVIII.

How Timæus attributes to the demiurgus the unknown and ineffable.

CHAPTER XXIX.

Why Timæus thinks fit to denominate animal itself, and is of opinion that it may be known, but leaves the demiurgus unknown and ineffable.

CHAPTER XXX.

Concerning the Crater in the Timæus, a theology teaching what the genera are that are mingled in it, and how it is the cause of the essence of souls.

CHAPTER XXXI.

That the Crater in the Timæus is fontal. And admonitions from the writings of Plato, concerning the principle and fountain of souls.

[1] For πλατωνος, it is necessary to read παντος.

Digitized by Google

CHAPTER XXXII.

That the three vivific fountains co-arranged with the demiurgus, may be assumed from what is said in the Timæus, viz. the fountain of souls, the fountain of the virtues, and the fountain of natures.

CHAPTER XXXIII.

Admonitions concerning the undefiled Gods; that there are such Gods according to Plato; and what the peculiarity is of their essence.

CHAPTER XXXIV.

More manifest demonstrations of the hypostasis of the undefiled Gods, according to Plato.

CHAPTER XXXV.

Admonitions through many arguments how it is proper to denominate the undefiled Gods according to Plato. In which also, the union of them, what their separation, and what their peculiarity are, is delivered.

CHAPTER XXXVI.

How from what is mystically asserted by Plato, auxiliaries may be obtained, concerning the seventh monad of intellectuals.

CHAPTER XXXVII.

How Plato delivers in the Parmenides the summit of the intellectual Gods.[1]

CHAPTER XXXVIII.

How Parmenides unfolds the middle order of the intellectual breadth, and through what signs.

CHAPTER XXXIX.

How Parmenides defines the third order of intellectuals, and through what peculiarities.

CHAPTER XL.

A common theory of the intellectual hebdomad, from the conclusions of Parmenides.

[1] The contents of chapter thirty-seven in the original erroneously form the conclusion of the contents of chapter thirty-six. And instead of ως την ακροτητα, it is therefore necessary to read πως την ακροτητα. Hence what are marked as κεφ. λζ, κεφ. λη, and κεφ. λθ, should be marked κεφ. λη, κεφ. λθ, and κεφ. μ'. It will be found also that chapter forty is wanting.

Digitized by Google

CONTENTS OF THE CHAPTERS OF BOOK VI.

CHAPTER I.

That the ruling order of Gods is in continuity with the intellectual Gods. And that the division into fountains and principles may be assumed from the writings of Plato, through the theory about souls.

CHAPTER II.

How the ruling Gods proceed. And that the supermundane peculiarity pertains to these Gods alone.

CHAPTER III.

What the peculiarity is of the ruling Gods. That the assimilative is especially characteristic of them. And how the causes of assimilation are antecedently assumed in the demiurgus; and how in the intelligible paradigm.

CHAPTER IV.

What the powers are of the assimilative Gods. What their energies. And how many goods are imparted by them to the world, and to all mundane natures.

CHAPTER V.

What the divisions are of the assimilative Gods. And that the greatest part of the discourse about them is concerning the middle orders in them.

CHAPTER VI.

Many demonstrations, that both according to Plato and other theologists, there is one demiurgus prior to the three demiurgi.

CHAPTER VII.

That Jupiter is twofold; one indeed, being prior to the three sons of Saturn, [but the other being one of them.] And how the three proceed from Saturn, and the one Jupiter.

CHAPTER VIII.

That according to Plato also, the demiurgic monad subsists prior to the three sons of Saturn. Demonstrations of this from what is said in the Politicus, and in the Laws.

Digitized by Google

CHAPTER IX.

More manifest admonitions of the same things from what is said in the Gorgias, and in the Cratylus.

CHAPTER X.

Who the three demiurgi are, and what order they have with reference to each other. Likewise what their progressions are, and their divisions about the world.

CHAPTER XI.

What the vivific triad is among the ruling Gods. And whence we may derive auxiliaries from the writings of Plato concerning the union and division of this triad.

CHAPTER XII.

What the convertive triad of the ruling Gods is; and what the monad which it contains. In which also, the union of Apollo with the sun is demonstrated; and it is shewn, how from what is said about Apollo we may be led to the theory of the solar orders.

CHAPTER XIII.

What the undefiled order is of the ruling Gods. And how from the writings of Plato conceptions about it may be obtained.

CHAPTER XIV.

How Parmenides forms his conclusions about the ruling Gods, in continuity with the demiurgic order. And that he characterizes the whole order of them, through similitude and dissimilitude.

CHAPTER XV.

What the supermundane and at the same time mundane genus of Gods is. And how through their own medium they preserve the continuity of the Gods that procced from the demiurgus.

CHAPTER XVI.

How the liberated Gods are characterized. And how from their liberated peculiarity they are exempt from the universe, and are co-arranged with the mundane Gods.

CHAPTER XVII.

What the common powers, and what the common energies are of the liberated Gods, according with the essence that has been delivered of them.

Digitized by Google

CHAPTER XVIII.

Concerning the twelve leaders or rulers mentioned in the Phædrus, and that they have a liberated order.

CHAPTER XIX.

Many and clearer demonstrations that the great leader Jupiter, and all the dodecad of leaders, are liberated.

CHAPTER XX.

An explanation from precedaneous causes whence the number of the dodecad in the liberated Gods is derived.

CHAPTER XXI.

What the division of the liberated leaders is into two monads and one decad. And what the one division of them is.

CHAPTER XXII.

The theology concerning each of the twelve Gods, unfolding the peculiarities of them from the subjects of their government.

CHAPTER XXIII.

Concerning the mother of the Fates mentioned in the Republic. Likewise concerning the triad of the Fates. What orders they have with reference to each other. What powers of them are delivered through divine symbols. What their energies are. And how Plato characterizes the liberated peculiarity.

CHAPTER XXIV.

How Parmenides forms his conclusions concerning the liberated Gods immediately after the assimilative Gods. And how he characterizes the order of them by *touching* and *not touching*.

CONTENTS OF THE CHAPTERS OF BOOK VII.

CHAPTER I.

On the mundane Gods in general,—the source of their progression,—their orders, powers, and spheres.

CHAPTER II.

On the division, and allotments of the mundane Gods.

Digitized by Google

CHAPTER III.

That the mundane do not differ from the supermundane Gods in habitudes to bodies, &c.—That the providence of the Gods is not circumscribed by place.—That it pervades all things, and like the light of the sun, fills whatever is capable of receiving it.

CHAPTER IV.

After what manner the visible celestial orbs are Gods.—That a celestial body is eminently allied to the incorporeal essence of the Gods.—That the visible are connected with the intelligible Gods.—And that the perfectly incorporeal are united to the sensible Gods, through the essence of each being characterized by *the one*.

CHAPTER V.

The nature of the mundane Gods unfolded from the speech of the Demiurgus to them, in the Timæus.—And what the whole conception of the speech is according to Proclus.

CHAPTER VI.

What the demiurgus effects in the multitude of mundane Gods by the first words of his speech.—That the words of the Demiurgus are addressed to the composite from soul and animal, viz. to the animal which is divine and partakes of a soul.—The meaning of the words, "Of whom I am the demiurgus and father," &c.

CHAPTER VII.

The meaning of the words unfolded in the speech of the Demiurgus, "Every thing therefore which is bound is dissoluble, but to be willing to dissolve that which is beautifully harmonized and well composed, is the province of an ill nature."

CHAPTER VIII.

The following part of the speech of the Demiurgus to the mundane Gods unfolded.—The difference between the primarily and secondarily immortal, and the primarily and secondarily indissoluble.—And that the mundane Gods are neither primarily immortal, nor primarily indissoluble.

CHAPTER IX.

That part of the speech of the Demiurgus unfolded, in which he says to the mundane Gods, "Learn now therefore what I say to you indicating my desire."

CHAPTER X.

The developement of the remaining part of the speech of the Demiurgus.

Digitized by Google

CHAPTER XI.

Who the junior Gods are, and why they are thus called.

CHAPTER XII.

Farther important particulars respecting the fabrication of the mundane Gods, collected from the Timæus, and unfolded.

CHAPTER XIII.

Continuation of the developement of these particulars.

CHAPTER XIV.

The peculiarities of the celestial Gods separately discussed.—Why the one sphere of the fixed stars comprehends a multitude of stars, but each of the planetary spheres convolves only one star. —And that in each of the planetary spheres, there is a number of satellites, analogous to the choir of the fixed stars, subsisting with proper circulations of their own.

CHAPTER XV.

The nature of the Moon, Mercury, Venus, and the Sun unfolded.

CHAPTER XVI.

Extract from the Oration of the Emperor Julian to the Sovereign Sun.

CHAPTER XVII.

Extract from the MS. Scholia of Proclus on the Cratylus of Plato concerning Apollo, in which the principal powers of the God are unfolded.

CHAPTER XVIII.

The nature of the Muses unfolded from the above MS. Scholia.

CHAPTER XIX.

The nature of Mars, Jupiter, and Saturn, unfolded.—The manner in which each of the seven planetary divinities becomes an animal, and is suspended from a more divine soul; and what kind of perfection it affords to the universe.

CHAPTER XX.

That all the celestial Gods are beneficent, and after a similar manner the causes of good.—And that the participation of them, and the mixture of material with immaterial influences, become the causes of the abundant difference in secondary natures.

Digitized by Google

CHAPTER XXI.

The nature of Minerva unfolded from the Commentaries of Proclus on the Timæus.—The spear and shield with which this Goddess, in the statues of her, is represented as armed, explained from Iamblichus.—And observations respecting the mundane allotment of this Goddess.

CHAPTER XXII.

The nature of the great mundane divinity, the earth, unfolded from Proclus on the Timæus of Plato.

CHAPTER XXIII.

The manner in which the earth is said to be the most ancient, and the first of the Gods within the heavens, explained.

CHAPTER XXIV.

On the essence of the sublunary deities.—What Plato says of them in the Timæus unfolded.

CHAPTER XXV.

Where the sublunary Gods are to be arranged.—And the meaning of the subsequent words of Plato developed.

CHAPTER XXVI.

The nature of the sublunary Gods more fully unfolded.—On the dæmoniacal order.—And that about each of the fabricators of generation, there is a co-ordinate angelical, dæmoniacal, and heroical multitude, which retains the appellation of its producing monad.

CHAPTER XXVII.

What Pythagoras says in the *Sacred Discourse*.—What the Orphic traditions are concerning Phanes, Night, Heaven, Saturn, Jupiter, and Bacchus.—That Plato begins the Theogony of the sublunary Gods from Heaven and Earth, and not from Phanes and Night.—And why he does so.

CHAPTER XXVIII.

On the two principles Heaven and Earth.—What each of them is; and particularly concerning the power of Heaven.

CHAPTER XXIX.

The whole theory of Earth unfolded.—And also the theory of Ocean and Tethys.—That the causes of these are in the intellectual Gods, and likewise in the sensible universe.

Digitized by Google

CHAPTER XXX.

The theory of Phorcys, Saturn, and Rhea, unfolded.

CHAPTER XXXI.

The nature of the sublunary Jupiter and Juno unfolded.—And why Plato comprehends in this ennead, viz. Heaven and Earth, Ocean and Tethys, Phorcys, Saturn, Rhea, Jupiter, and Juno, the Gods who are the fabricators of generation.

CHAPTER XXXII.

Why Plato denominates the sublunary deities, "such as become apparent when they please."—General observations respecting the Gods that govern generation.

CHAPTER XXXIII.

On the summit, or monad of all the mundane Gods, Bacchus.—And on the mundane soul which is the immediate participant of the Bacchic intellect.

CHAPTER XXXIV.

How the mundane Gods are characterized in the Parmenides of Plato.

CHAPTER XXXV.

A developement of what Plato says in the Phædrus, about Boreas and Orithya, the Centaurs, Chimæras, Gorgons, Pegasuses, Typhons, Achelous, and the Nymphs.

CHAPTER XXXVI.

The meaning of Plato unfolded, in what he says about Pan, Tartarus, Prometheus, Cadmus, and the Syrens.

CHAPTER XXXVII.

A developement of Plato's theological conceptions respecting Nature, Fate, and Fortune.

CHAPTER XXXVIII.

What Time, Day and Night, Month and Year are, so far as they are deities, according to the theology of Plato.

CHAPTER XXXIX.

A discussion of the order of divine souls, who are deified by always participating of the Gods.

Digitized by Google

CHAPTER XL.

A developement of the nature of Love, from the MS. Commentary of Proclus on the First Alcibiades of Plato.

CHAPTER XLI.

A continuation of the same subject.

CHAPTER XLII.

The nature of dæmons more fully disclosed.—An extract from the MS. Commentary of Proclus on the First Alcibiades, on this subject.

CHAPTER XLIII.

On the dæmons who are allotted the superintendence of mankind.

CHAPTER XLIV.

On the dæmon of Socrates.—The peculiarity of this dæmon; and that it belonged to the Apolloniacal series.

CHAPTER XLV.

Important information concerning dæmons from the MS. Scholia of Proclus on the Cratylus of Plato.—And also from the MS. Commentary of Olympiodorus on the Phædo of Plato.

CHAPTER XLVI.

The nature of those human souls that are of an heroic characteristic unfolded.—What Plato says of these souls in the Cratylus.—His meaning elucidated from the MS. Scholia of Proclus on that dialogue.

CHAPTER XLVII.

How the triple genera that are the perpetual attendants of the Gods, are indicated in the Parmenides of Plato.

CHAPTER XLVIII.

An elucidation from Proclus of what Plato says in the Timæus, in celebration of the divinity of the World, so far as the whole of it is a God.

CHAPTER XLIX.

A further elucidation from Proclus of the same subject.

Digitized by Google

CHAPTER L.

The meaning of the words of Plato, "And causing circle to revolve in a circle, he established heaven (i. e. the world) one, only, solitary nature," unfolded from Proclus.

CHAPTER LI.

What Plato says in the Timæus about the name of the World,—with the elucidations of Proclus.

Digitized by Google